

FORMATION OF ETHNIC AND CULTURAL COPMETENCE OF FUTURE TEACHERS BY MEANS OF MESUEM PEDAGOGY

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Abstract

The article focuses on the formation of ethnic and cultural competence of future teachers with the help of museum pedagogy.

The paper shows the results of diagnostic work on ethnic and cultural competence of the students of Mari State University and the article envisages the components of ethnic and cultural competence: substantial, emotional and valuable, moral and patriotic components. The research covers the works of some German scientists of the XIXth century (A.Likhtvark, G.Freudenthal, G.Kerschensteiner) devoted to the influence of "museum" pedagogy on the rising generation. The paper analyses the significance of the museum of local lore and museum pedagogy in the formation of ethnic and cultural competence of future teachers. The article proves an important message of museum pedagogy that is to show and describe a museum exhibit and only then to reveal information about its history, define the methods of planning and teaching the class. Nowadays museum pedagogy is becoming quite efficient in the context of cooperation between the university and museum, creating pedagogically fruitful and structured cultural and educational space. As there is a huge variety of museums, a student can choose any museum that seems interesting to him, define the amount and contents of the information that he would like to get, choose the ways and time that he might spend watching museum exhibits. Museums should meet, develop and enrich the interests of students who will become teachers in the future.

The museums of local lore of the republic of Mari El are the examples revealing the techniques of formative work used in training of students that eventually lead to the formation of ethnic and cultural competence in multicultural students' society. It becomes possible to conclude that museums can act as a social partner in the process of formation of ethnic and cultural competence of future teachers, who work in multicultural

educational space. The potential of museum pedagogy in teaching the younger generation is defined by the training of future teachers. The paper works out the main directions of the development of cross-national communication as the basis for discovering new social and cultural reality and establishing friendly relations between the representatives of different cultures and nations.

Keywords: museum, social partner, ethnic and cultural competence, education, teacher, museum pedagogy, multicultural educational space.

1. INTRODUCTION

The republic of Mari El and other subjects of the Russian Federation represent a multicultural region. Peoples living on this territory have a common centuries-long history; they treat culture of other peoples with respect, they do not disturb their traditional way of life and they do not try to establish ethnic hierarchy, multinationalism does not lead to the confrontation of ethnic groups. Today the development of the modern society is impossible without the interaction of various national, ethnic, cultural and religious social groups that possess different world views. The diversity of interests, social norms and cultural traditions requires new communication paths, styles of interaction and reviewing the relations that have been established between the participants of international communication (Kondratenko, Rybakov, Andreeva, 2016).

In order to stop the process of transformation of multicultural educational environment of the institute and prevent arising any conflicts based on international, confessional, historical, social and domestic issues it is necessary to form ethnic and cultural competence of students which is defined by modern authors as “the quality of a person that is reflected in the set of objective images, skills and models of behavior encouraging the effective inter-ethnic mutual understanding and interaction” (Poshtareva, 2005).

The solution of problems involving the integration of students into the multicultural environment of modern Russian institutions of higher education is connected the solution of contradictions between the necessity to organize purposeful educational activity on the formation of ethnic and cultural competence of students and insufficient system of methods, forms and means of such activities. In our opinion, museum pedagogy possesses substantial potential to solve such contradictions as it envisages the involvement of students into the ethnic and cultural environment, its traditions and history that is created in the museum of local lore.

The immersion into the museum atmosphere is an effective method of ethnic and cultural competence of students. The necessity of using the potential of museums in brining up the younger generations was widely discussed by A.Likhtvark, G.Freudenthal, G.Kerschensteiner even in the XIX century.

A.Likhtvark was the first one who put forward the ideas of educational meaning of museums and suggested a new approach to a visitor as a participant of the dialogue. Implementing the method of “museum dialogues” into practice, he defined the role of a mediator who helps a visitor in interaction with art developing the ability to see and enjoy pieces of art (later the mediator got the status of “museum tutor”) (Medvedeva, 2003).

The term “museum pedagogy” first appeared in the book by G.Freudenthal “Museum – education – school” in 1931. While studying the opportunities of museums, German scientists revealed the main provisions of the educational function of the museum environment.

Nowadays museum pedagogy is one of the most meaningful directions of modern pedagogy. It was formed on the borders of museology, pedagogy, psychology, art (as a part of common culture) and regional ethnography.

An important feature of museum pedagogy is to show and describe the museum exhibit and only then give information about its history, define the methods of preparation and holding the classes. Currently museum pedagogy is especially effective in the context of collaboration of the institute and museum, creating cultural and educational environment.

As there is a huge variety of museums, a student can choose the one he likes, define the amount and contents of information which he would like to get, choose the forms and time of the visit. Museums will satisfy, develop and enrich the interests of students – future teachers.

The history of museums shows that the pedagogic activity originated in Russia on the initiative of the bodies of national education of Saint-Petersburg in 1864. In 1865 the Russian Pedagogical Museum was

established which functioned public, scientific and educational centre developing the modern questions of pedagogical science.

In the 1860s – 1940s several steps to arrange educational process in the museum were taken in the museum theory and practice; as well as the museum, pedagogical and methodological apparatus was transformed.

The German experience influenced greatly the development of museums in Russia. Educational activity of Russian museums was mainly built on the example of German experience.

In the 1940s –1980s the development of museum pedagogy was connected with the idea of introducing children and teenagers to the museum tradition which was suggested by of United Nations Educational, Scientific and Cultural Organization. New understanding of the role of museums in educational process was theoretically analyzed by prominent museologists, teachers, psychologists as the inclusion of pupils in international dialogue.

Russian theory of museum pedagogy began to form at the end of the XIXth – beginning of the XXth century and was fully covered in the works of founders of Russian Excursion School (N.A. Geynike, I.M. Grevs, B.E. Raykov), advocates for a wide use of educational, school and children museums in educational purposes (M.V. Novorussky, V. Kokhovsky, M.S. Strahova, N.A. Flerov, F.I. Smidt, N.D. Bartram, A.U. Zelenko), as well as in the system of aesthetic education by means of art museums created by A.V. Bakushevsky and his followers. During the period of the formation of museum pedagogy as a scientific discipline their views enriched by the concept of new pedagogical thinking, based on the idea of humanization and humanitarization of education by addressing world culture, history, spiritual values were quite up-to-date.

At the end of the 1980s the problems of interaction between museum and school was seriously analyzed. It was the period of reframing of such notions as “communication” in the context of museum science, of new approaches to projecting expository and exhibiting environment. A new term appeared in theory and practice of museum pedagogy – “museum communication” as a dialogue interaction between subjects in objective-spatial environment of the museum. Exposition was regarded as the main form of museum communication and excursion was the main form of educational activity of the museum.

In the 1980s – 1990s cultural-educational aspects of museum communication were defined as the subject of scientific research in the theory of museum pedagogy (Ukhnevich, 2001)

In the XX century the notion of museum communication got further development in works of Russian and foreign scientists (V. Gluzinsky, M.B. Gnedovsky, N.A. Nikishina, D. Porter, U. Romeder, R. Strong and others). N.A. Nikishin defines “the language of the museum” as one of the basic notions serving as the means of communication. Among new developments in the sphere of museum pedagogy are researches revealing the ideas of museum and pedagogical process. B.A. Stolyarov, author of the first textbook on museum pedagogy, characterizes this notion as a systematically organized and sharply-defined interaction between a museum teacher and a student that provides the unity of development, bringing-up, education in the context of museum environment based on the integrity and commonality of all elements of its structure (museum exhibit, museum teacher, museum visitor) (Stolyarov, 2004).

Thus, modern museums, functioning as social partners, possess a huge potential in bringing up the younger generation and they can educate future teachers to work in a multicultural educational environment.

2. THE OBJECTIVE OF THE RESEARCH

The objective of the research is to define the meaning of museum pedagogy in the formation of ethnic and cultural competence of students in the multicultural student environment of Russian institutes of higher establishments.

3. METHODS OF THE RESEARCH

The main methods of the research are theoretical analytical review of the literature on the problem of the research, analysis of the results of the survey of the students of the pedagogical department of Mari State University, who study at multi-cultural University, modeling the situations of multicultural communication in the educational system of the University.

4. THE RESULTS OF THE RESEARCH

The research covers the diagnostics of the level of ethnic and cultural competence of the students of Mari State University. 96 students of the pedagogical department (1–3 years of studies) took part in the

experiment. The level of formedness of ethnic and cultural competence of students is defined by informative, emotional and axiological, moral and patriotic components.

We are supposed to pay our attention to each of the enumerated components.

The informative component includes a community of ethnic and cultural knowledge about their people: traditions, way of life, customs, etiquette, religion, oral folklore, fine art and so on. Unfortunately, the knowledge of ethnoculture is not marked at the proper level. For instance, the enumeration of traditional national holidays faced a certain difficulty: one forth of students of the first and second years of studies and more than a half of students of the third year could name more than two holidays; nobody could enumerate all holidays. Students coped with the enumeration of dishes of Russian and especially Mari cuisine: peremech, podkogol, koman menlan, tuara, salmaguinde. In general, about 27 % – 69 % of students included 3 – 4 names and more than 40% less than 2 names. Exact answers about the names of national dances are absent as students mention the simple naming as “Mari dance” or “Russian dance”. The number of respondents who didn't answer varied from 31 % to 62 % depending on the groups. The results of the research show insufficient awareness of students about past and present political officials, scientists of their nationality. It is important to note that students possess a higher level of awareness about people connected with music, literature and drama. Mainly, in concerned poets and writers: 45 % of the surveyed named 3 or 4 representatives, about 55 % of the surveyed mentioned less than 2 people.

The emotional and axiological component included the idea of the attitude of students to the national culture, the level of awareness and necessity of its research, understanding of enlarging experience of interaction with ethnic and cultural heritage.

The analysis of the results showed that the majority of respondents (1 – 3 years of studies) shoed a great willingness and understanding of the necessity to study the culture of their people (82 % – 100 %). Following the customs, habits and holidays shows respect towards ancient traditions and understanding of their importance.

At the same time understating of the necessity of acquiring local crafts is rather feeble, the majority answered “cannot”, the fact might be explained by a certain distance of the youth from constant handy work, fading natural subsistence farming in villages and striving for other activities. The answers mainly included “knitting” – 34%, “embroidery” – 21%, “fishing” – 18%.

The moral and patriotic component was aimed to define striving of students to study rich traditions and history of their people, peoples of Russia, develop the interest to cultural heritage, self-fulfillment and self-perfection of citizens who are able to serve the Motherland. The results testify high awareness, civic consciousness of students: about 80 % – 100 % of respondents respect the history of their republic and country. The majority of people said that the feeling of belonging to the nation gave them the feeling of pride (54 % – 73 %); about 27 % – 41 % of respondents mentioned the feeling of security.

The results of the survey on understanding of the role of museums as the source of ethnic culture are rather bright. 86 % – 94 % of the students mentioned that while visiting museums, they got new knowledge about the life of people of our republic; 55 % – 85 % of students think that it is necessary to attend museums in order to learn the history of the republic, 58 % – 80 % of students are sure that it is important to reveal customs and traditions of the people of our republic. A minor group of students is represented by those who think that visiting museums is a kind of entertainment (8 % – 13 %); two groups of students attended museums on the request of teachers (6 % – 14 %). The survey showed that visiting museums is a strong impetus to deepen studies of the native republic.

5. RECOMMENDATIONS

Pedagogical training in the republic Mari El appeared on the 22nd of May, 1931, when the Council of People's Commissars of RSFSR signed a decree on the establishment of Agrarian Pedagogical Institute, the first establishment of higher education in the republic. Opening of the Institute was of high state importance as they Mari republic was in need of pedagogical specialists. During many years Mari State Pedagogical Institute named after N.K. Krupskaya and now Mari State University have been looking for effective methods and directions in training future teachers, especially now in the context of multicultural educational environment.

One of the priorities of the directions of work in Mari State University is connected with the preservation of the language and culture of the Mari people, original people of the republic. To accomplish this aim students of all majors study the disciples of the regional component: the Mari language, history and culture of people. The Institute of National Culture and Cross-cultural Communication, one of structural departments of Mari

State University, trains teachers of the Mari language, Mari literature, national culture, Applied and Decorative Arts and museology.

Educational work is arranged regarding political ethnical student audience as there are students not only from the republic Mari EI, but also from other regions and even countries. In the context of such national diversity it is important to plunge students, future teachers, into history and culture of Mari EI. It becomes possible only by means of museum pedagogy. Museums mainly function as social partners of institutes in training pedagogical specialists. The National Museum of the Republic of Mari EI named after N. Efseev, located in Yoshkar-Ola, capital of the republic of Mari EI, is one of the social partners of Mari State University. Scientific workers and museum specialists take part in training of future teachers and cultural workers: give lectures, hold excursions, master-class on the production of handicraft items, national puppets, costumes, national holidays, etc.

6. CONCLUSION

Thus, diagnostic work, which has been held, reveals a high level of ethnic and cultural competence of the students of Mari State University, theoretical research in the field of museum pedagogy gives grounds for future planning of work in this direction. The use of educational potential of the museum of local lore can influence positively the formation of skills of students of the pedagogical department “to analyze correctly the specifics and the conditions of interaction, relations with the representatives of other ethnic communities, to find suitable forms of cooperation and mutual cooperation in order to support the atmosphere of agreement and mutual trust that constitute the essence of ethnic and cultural competence” (Krysko, 1999).

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